Bombay B.K. Society

The Bombay Guardian

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WEEKLY REVIEW.

—We understand that the report concerning the Bishop of Bombay's resignation, is at least premature. He will return to Bombay if his medical advisers permit him to do so.

—The *Sumachar* denies that the Parsees are Fire-worshippers, and the *Bombay Saturday Review* reproduces the article at length.

"It is true that the Parsees when offering their prayers to the Almighty turn their face towards fire, or something else luminous Now this has gone much against them. Without saying anything in this place either for or against the Mahomedan or the Parsee religion, we ask, will a Parsee writer be called just and impartial if he calls the Christians air-worshippers, simply because during prayer time they turn up their faces in the air?"

The parellel is exquisite. Who shall say that logic is not studied in India? Just as though it were possible to exist without turning one's face to the air. The *Sumachar* may write till doomsday, but till the Parsees cease to have fire temples, and expend large sums of money on sandal-wood to feed the sacred fire, they will be spoken of as fire-worshippers, by men who are accustomed to call a spade a spade. It is curious that while some of our Native friends deny that there is any such thing as worship of the elements or idolatry, others affirm that idolatry is rational and proper.

—We unwittingly assumed the prerogative of royalty last week, in elevating Mr. D'Israeli to the peerage, and we have now much pleasure in reinstating him in the ranks of those who have no greatness but such as they have themselves achieved,

—After all we are to have the high rate of Postage. The Government of India have directed that it shall be levied from the 1st of April. It is known that soldiers pay only a penny for their letters to any part of Her Majesty's dominions. Have other letter writers to make up for their deficiency? Is any part of this met by the Military expenditure? It seems to us it should be wholly charged upon the Army Estimates. There is no fitness in making civilians pay both for their own postage and that of the Army. And the same remark applies to the diminished rates for which officers' letters are now to be carried. Only we suppose that very few officers will avail themselves of a privilege hampered with so many conditions.

Exactly two years ago we noticed the launching of the 'Leviathan' afterwards called the 'Great Eastern.' She was launched on the Sabbath; arrangements had been made for launching her on the previous Friday, but the strong superstitious feeling of the workmen, caused the postponement. Heathenism was evidently stronger than religion, in its influence on the workmen. The course of the *Great Eastern* has fully confirmed the anticipations we then expressed. With the exception of the service rendered in laying down the Atlantic Telegraph, she has been in every respect a failure.

We learn from the Chota-Nagpore Mission Report for 1867 that the very remarkable success of that Mission in gathering converts, reported in former years, is still experienced. The number baptized last year was 1,024. In seven years, the total increase has been 8,574, an average of 1,230 annually. The total from the beginning is about 10,000. The Mission was planted in 1843, and the first converts were made in about 1850. Of the above, the adults constitute, apparently, rather more than half. There are five. European missionaries in the field, Germans. The oral publication of the Gospel is the agency that has been chiefly blessed. There are 19 Catechists employed. The new seminary building at Ranchi was opened December 24th. The seminary is for the training of pastors, teachers and catechists.

The following is the last letter received from our kind Abyssinian correspondent. It is dated Attegerat, 6th February, 1868:

The Advance Force consisting of one Wing 33rd Regiment, Head Quarter Wing 10th Regiment N. I., and a Wing of the Sindh horse which had previously marched under the command of Brigadier General Collings, left Senafe on the 31st January and arrived at Attegerat a distance of about 40 miles on the 2nd instant. The road to the first stage 12 miles had been made good for wheel carriage and over a short but steep Ghât by two Companies of the 33rd Regiment and two Companies of the 10th Regiment N. I., under the direction of Major Pierce; and beyond Goonah Goonah (the name of the village at the first stage) to Focada a distance of about 15 miles and thence to Attegerat, a good mule road has been made over all the rough parts and down the Kasurba Ghat by the Bombay Sappers and Miners and a Company of the Muzbie Siekhs in conjunction with the 33rd, and 10th Regiment men above referred to. A small Pioneer force of two Companies of the 10th Regiment N. I., and the above Sappers and Muzbie Seikhs went on again yesterday to open the road to Antalo and the Infantry here are likewise employed in road making. Sir Robert Napier arrived here this afternoon and the Prince of Tigre "Kassai" is coming to meet him when there will be a parade to shew him the Troops here. One Battery of the steel guns also arrived yesterday. Only Wings of Regiments will be sent on with the Advance Force, the Commander-in-Chief having determined thus, so that as many Regiments as possible may share in the campaign; the Wings remaining behind will become depots for those in front. We expect to be at Antalo, a distance from Senafe of about 100 miles or more, on the 18th instant. The Advance Force will at that place consist as far as I can at present tell, of the following Troops: Head Quarter Wing 33rd Regiment (the Head Quarters have just joined the left Wing), Head Quarter Wing 10th Regiment N. I., Head Quarter Wing Sindh Horse, one Squadron 3rd Light Cavalry, one Company Sappers, one Company Muzbie Seikhs, one Battery of Steel guns, and it is also said, a Wing of the 4th King's Own Regiment and a Wing of the Belooch Regiment will join us at Antalo and a second Battery of Steel guns. The Troops all continue healthy and the climate is very fine but several degrees milder here than at Senafe. Supplies are very scarce and there appears to be no stock of corn in this part of the country. We are entirely dependent upon our own Commissariat for every thing excepting meat, and of this plenty of beef can be obtained for the Europeans but goats and sheep are scarce for the natives. An abundance of grass and sufficient water is found in the vallies and there is no scarcity of wood; the inhabitants are all friendly and they are better clothed and a finer race than those at Senafe; all are Christians and every village has its Church,—a stone, rough, flat-roofed building somewhat larger than the houses and having generally a window opening, but nothing else to distinguish it. Mules and ponies can be bought at high prices, for the former as much as 80 or 90 rupees being insisted upon and given. The town of Attegerat is the largest collection of native houses that I have seen, all built alike of rough stones and with a few exceptions flat-roofed; it is situated like almost all the villages on high ground without the least attempt at regularity or of a street through it; not a tree to give shade, or any green shrubs to relieve the eye are to be seen near the town; the whole has a miserable, poor, desolate appearance, and any village in the Concan is superior to it.—The Church is a large building with an upper story and thatched, surrounded by a high mud wall, and there is also another double storied mud house, the residence of a Native lady whose husband is a prisoner in Theodorus' camp, standing apart from the town and also surrounded by a high wall. With the exception of a few green wheat fields near the water adjacant to our camp the country every where wears a desolate burnt up appearance, but a considerable part of it is ploughed ready to be sown with barley. It is wild in the extreme as viewed from our tents, bounded at the distance of about 3 miles in front, by high mountains and the foreground filled up by an undulating plain with here and there high sandstone rocks cropping up to the height of a 100 feet or more. A ride away from camp for a mile or two is charming to a lover of wild romantic scenery and any one who could sketch would be distracted by the lovely peeps on every side courting his pencil. There are glens, glades, gorges and ravines among the high hills, and isolated rugged rocks, and in many places the ravines are clothed to the bottom with the shady juniper trees, while the Laurestina and other pretty shrubs abound: you canter up one glade for a mile and then come suddenly upon a gorge between massive sand[illegible]ocks, and having passed through this enter another valley [illegible]so on, sometimes on turning a corner finding yourself close to the edge of a deep fall into a lower valley and at other times a steep slope leads to the top of high rocks whence you obtain a new view. My mind is increasingly impressed with the splendid country and with the wretched, ground-down impoverished state of the inhabitants, and I trust that the advent of a British Force may be the means of opening it to the light of the Gospel and civilization. No news has come from Magdalla since the 7th Jaauary; all the captives were then well, but they say the way is open to Theodorus to reach them, as the people who were in arms against him and between Magdalla and his Camp have yielded, owing to the Waagshum Gobayze of Lasta having retreated. This is painful news, as we had hoped to have been in time to have prevented the Negus getting into Magdalla.

P, S.—We are reduced to the lightest marching order. Each officer is allowed one mule for baggage and a soldier servant, but his private servants are left behind excepting one syce with a horse.

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Mr. GLADSTONE AND ECCE HOMO.

Mr. Gladstone says that "no anonymous book since the 'Vestiges of Creation,' has attracted anything like the amount of notice and of criticism which have been bestowed upon the remarkable volume entitled "*Ecce Homo.*" The public notice is likely to be still powerfully drawn towards it by the fact that this distinguished statesman (himself suspected at first of being its author) is writing a series of articles upon it in *Good Words*. We have been considering the work in recent numbers of our "Homilies for the Times," and our readers will be aware that we do not take so favourable an opinion of it, as Mr. Gladstone does. At the same time we are free to admit that, notwithstanding the irreconcilableness of some of its positions with Scripture, it may in divers instances be the means of doing good. We are told in John v. that among the Jews who came up to Jerusalem to attend the Feast of Tabernacles, there were various opinions about Jesus; some said he was a deceiver, other said, nay, he is a good man. Now the latter were sufficiently modest in their advocacy; they did not claim that he was Messiah, God manifest, a king, a prophet even, simply that he was a good man. Perhaps in certain companies, at that time, this claim was as much as men would listen to. And it may be there are classes of men at the present time so far removed from all true faith, that the picture of Christ presented in *Ecce Homo*, faulty as it undoubtedly is, is better calculated to convey to their minds conviction of his claims, than a more truthful one would be. Mr. Gladstone says:

"What is loosely called society, and is represented by the literature, if not of the age, yet of the moment, has been making of late much of what may be termed proud flesh; a sign of ungoverned effort, and of life indeed, but of somewhat crude and disordered life. Into this tissue of proud flesh the work cuts, perhaps more deeply that any other production of recent years; not by direct insertion of the knife, but by bringing home to the reader's mind, with a wonderful force and freshness, this impression, that there is something or other called the Gospel, which whatever it be, as was said by an old poet of the divinity, has very strong, and what may even turn out to be very formidable, claims not merely on the intellectual condescension, but on the loyal allegiance and humble obedience of mankind. To drive home this impression to the heart and mind of the nineteenth century, now already grown elderly and [illegible] old, disturbs the self-complacency of a mind [illegible] ined upon comfort, and [illegible]rally enough constitutes a grave offence in the views of those to whom the chequered but still noble fabric of actual Christianity, still casting its majestic light and shadow over the whole civilised world, is a rank eyesore, and an intolerable grievance."

But the danger is that those who from the midnight of scepticism come into the twilight of *Ecce Homo*, will persuade themselves that this twilight is fulness of light. It is said that as a sequel is promised, we have reason to believe that the fuller light will then be contributed. This might be the case if there were merely reserve in the statements of the book. There is that which is decidedly misleading, and which cannot by the help of supplemental matter be made faithfully to expound the Christian scheme. We have pointed out some of these things. From the last pages of the book, we extract the following:

"Christianity is only one of many revelations, and is very insufficient by itself for man's happiness. Some of the men in whom the Christian spirit has been strongest have been among the most miserable of the race: some nations have imbibed it deeply and have not been led by it to happiness or power, but have only been consoled by it in degradation. Happiness wants besides some physical conditions, animal health and energy; it wants also much prudence, knowledge of physical facts and resource. To assist us in arranging the physical conditions of our well-being another mighty revelation has been made to us, for the most part in these latter ages. We live under the blessed light of science, a light yet far from its meridian and dispersing every day some noxions superstition, some cowardice of the human spirit."

It seems to us a strange kind of reasoning, to fetch evidence of a plurality of revelations from the fact that man is dependent upon the outer world. 'The blessed light of science.' What is the fact in relation to this matter? It is that He who created all things made them expressive of his wisdom, power and goodness, and made man capable of discerning the relations and properties of material things. These all continue as they were from the beginning of the world, and show forth the glory of God now as they did at first. But the heart of man, clouded by sin, was very slow, and is, to become acquainted with the world in which he is placed. By the word of God he has been brought into the school of God, and has learned what nature never could have shown him, his moral ruin and the divine remedy. As an incidental result of the quickening of the mind thus brought about, he has begun to get a better apprehension of the physical universe. But the scope and tenor of the revelation given him in the Bible, are not to be confounded with anything that nature can show him. What he wants of a revelation is that it should bring him to God, deliver him from sin and make him eternally happy. It is *the sole* function of the word of God to do this. Nature cannot help it to do it. To the convicted sinner the least of the promises of God's word has more redeeming power in it than all nature has. It is idle then to talk of the Bible as one of many revelations. It protests against it vehemently. He that can so speak of it has yet much to learn regarding its true character. 'I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life.'

INNOCENT MYTHS.

It would be a great mistake to entertain the idea that the Native Press is purely a means of enlightenment and emancipation for the masses of India. The *Indu-Prakash* has, or had, a certain reputation for liberality, and yet we have found it in the course of the last year lending its advocacy to several of the evil customs that have so long kept India down in the scale of nations. Choosing to discourse on the subject of the coming Solar Eclipse, the *Indu-Prakash* gives the popular explanation of such phenomena and insists upon it that there is nothing mischievous, nothing to be ashamed of in this silly account:

"What are then the eclipses? They are the symbols of the periodic revenge which the *Rakshasa* or giant takes upon the sun and the moon for their turning out informers against him on a memorable occasion. When after the great churning of the ocean wich had been jointly conducted by the *devas* or *gods* and *rakshasas* and which resulted in enriching the world with the fourteen proverbial gems, Vishnu in the form of an enchanting fairy, treacherously served out the *Amrit* or rather ambrosia (for both the words will probably be traced by our philologists to the same origin) to the gods for making them immortal and deceived their colleague the giant with a spirituous liquor, the giant fortunately happening to discover the trick of the fairy, went over, sat among the gods in disguise as if one of their number, and as he was tasting the drops of the eternal-life-giving fluid was detected in the attempt by the sun and the moon. The gods acting on the information thus supplied punished the giant by severing his head from off his body. But he did not and could not die because of the *Amrit* he tasted and enjoys an immortal life for torturing our sun and moon, for thenceforth entertaining against them sentiments of deadly animosity he has ever continued to carry on with them periodically a furious contest which results in shadowing their glory for a time. Is it not the duty of men who owe so much to the sun and the moon to sympathize with their distressful condition, when they are hard pressed by the foe, by making ablutions, praying, fasting and giving alms to the poor, for these means have the merit of releasing them from the impure and darkening grasp of the unholy gaint?

We remember the time when it would have been difficult to find an educated Hindoo who could refer to this representation without a sense of shame. But here we have teachers who have made the discovery that in all this there is nothing mischievous. Men may entertain these degrading ideas of the beings whom they daily worship; may believe that they are capable of treachery, deception, inextinguishable and yet futile hatred. The heavens declare the glory of God and the firmament showeth his handy-work to those who are educated by the Christian scriptures; but the people of this country are told that there is nothing mischievous in believing the sun and moon to be sentient creatures periodically swallowed by a demon and calling for such aid as the Hindoos can give by fastings, alms and ablutions. In other words it makes no difference what people believe, and a lie is as good as the truth.

Our contemporary goes on to refer to the efforts of missionaries to disabuse the minds of the people of these and other degrading errors, and mentions that he once heard, evidently with no little approbation, the answer 'of a sensible Puranic' to a missionary: 'After all this is our religion; we love it as much as you do yours.' This, then, is to be the end of all strife. We believe in a multiplicity of gods who quarrel and fight with each other, do the most silly things and commit the most scandalous sins, and so far from finding any thing incongruous or reproachable in this creed, we take pleasure in it, we love it; we love to think that we can do nothing so wicked or so stupid but that a parallel *is* found in our accounts of the Gods; in vain you tell *us that God* is one, that all sin is the violation of his command and odious to him, and that he has provided a way whereby sinners may be saved from their sins and fitted to dwell forever in a place of purity and blessedness; we have nothing to do with that; that is your religion and you may love it if you like; but we love our own religion and shall continue to do so. Sensible Puranic! In one sense he may be called sensible; he gets his living by teaching lies, and does not see what will become of him if the people listen to the command of the Bible *to prove all things*.

The *Indu Prakash* is also angry with Dr. Macleod for saying that idolaters waste their energies in the service of Satan. After speaking a good word for the demon that swallows the sun and moon, he expresses his disbelief in the existence of Satan; and says that if there is a Satan, idolatry is sus-

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ceptible of a more rational interpretation.

The reference to rationalism shows us where these dispensers of moonlight to the Native community (*Indu-Prakash* mean Moon-Shine) get boldness to apologize for the monstrous tenets of Hinduism. The rationalism that in Europe takes the form of scepticism, carries its foolish opposition to Christianity so far that it undertakes to find justification for every thing that Christianity attacks. It prides itself on finding reasons for things that seem to others utterly unreasonable. It cannot obtain distinction by warring against polytheism, idolatry, caste and immorality, so it seeks it in defending them.

Respect is paid by many English writers to ancient mythologies because nobody believes them, because as creeds they are dead. Some of our Hindu friends imagine that a palliation for Hinduism may be found in this respect. But it is because Greek mythology is dead that these writers find poetry and esthetic beauty in it; just as men may take jewels from the body of some terrible foe, lying lifeless on the battle field.

THE CLERGY AND THE PEOPLE.

The Rev. Geo. Percy Badger, late Chaplain on the Bombay establishment, has translated a book on the Clergy and the Pulpit in their relations to the People, by M. the Abbè Mullois, chaplain to Napoleon III. and Missionary Apostolic. "One of the author's principal objects" says the translator in his preface," is to direct the attention of his brethren in the ministry, to the people, or lower orders; whose apathy for religion and consequent low state of morality, he attributes to the estrangement, which took place between the clergy and the nation at the period of the great Revolution." The Rev. Mr. Badger thinks that "the mission of both the French and English Clergy, is identical, and the present relative position of the clergy and the masses in the two countries, is, in several respects, analagous." He thinks that greater efforts should be made by clergymen to induce the people to frequent the churches. "After getting them to attend, another duty is to instruct them in the Gospel when they are there; to dispense its elevating and saving truths in language suited to their capacity, and in a manner which shall attract, interest and benefit them." He asks, in all soberness, if this is the case in a tithe of the sermons preached in our churches, that is, the churches of the establishment.

There are a great many excellent thoughts and suggestions in the Abbe's book, and we have no doubt that good will be done by the English version of it. There are a good many passages omitted by the translator, and the book is all the better for that, we fancy, except that a more favorable opinion of the Abbe's theology may be thus induced, than would otherwise have been entertained.

The point insisted upon in the 1st chapter, is that to address men well they must be loved much. It is a most important Gospel verity, and if it should come to any with the force of novelty, that only shows how far men have gone astray from the school of Christ. 'I have chosen you and ordained you that ye should go and bring forth fruit.' There is no arrangement for the preaching of the Gospel, recognized by Christ, other than that which entrusts the work to men who have first been drawn to him and imbued with his spirit. When he had compassion on the multitudes, he bade his disciples pray that laborers might be sent forth into the harvest, men that should share and give expression to his own compassion. This happy result is accomplished by giving the individual a personal experience of the saving grace of the Gospel, a translation from sin, darkness and misery, to purity and light, peace and joy, and by a strong faith in Christ's declarations as to the actual condition of men, their danger, their urgent need. While cordially agreeing with the Abbe that the first and most essential (not only of rules of eloquence but) of the obligations of the Christian minister is Charity, we differ from him as to what constitutes Charity, and as to the means of calling it into existence. Divine charity teaches us to love men notwithstanding their profound moral unworthiness and all that is repulsive in sin; but the charity which obliges us to shut our eyes to the sins and follies of men, or to make light of the evil that would force itself upon our notice, is a different thing altogether. Now the Abbe seeks to sustain his kindly feelings towards the masses by imagining all kinds of good qualities in them, and by keeping out of his thoughts whatever tells against them. And what we particularly object to, is that he should recommend ministers to tell the people that they have these good qualities, even when they have to strain a point in doing so. We give some examples:

"If a severe truth is to be urged on the congregation, it might be introduced thus: 'You will permit me to declare the truth unto you; for you love the truth. The people have never been hostile to it.'"

"I know your charity."

"Real unbelief cannot prevail in France. There is too much rectitude in the French mind, and too much moral beauty in the Gospel, to render absolute unbelief possible."

"What a blow it is to Christianity to give the people to understand that a notable portion of a great nation has seriously contested its divine origin! Is not this to suggest the temptation that they too should become unbelievers, since by so doing they would be in so numerous and so goodly a company. Instead of such a course, begin by telling your audience—*but in the accents of profound conviction*—that there is not one unbeliever among them; that they all have faith; that they believe as you do; that they are better than they judge themselves to be; that not every one who wishes it can become an unbeliever; that Jesus Christ is too eminent in history and in the world to be regarded, in earnest, as a mere man; tell them this, and you will do them good, and besides, *you will be telling the truth.*"

"If you wish to convert or reform a man, set him to reform one somewhat worse than himself. A president of the Society of St. Vincent de Paul had reason to fear that some of its members failed to discharge their Paschal obligations. There were, at the same time, several poor families to be converted, and he committed the task to the suspected defaulters. The result was that they were the first to partake of the Holy Communion."

"If there is a tendency in the French people to seek their own interests, there is a tendency equally strong towards devotion and self sacrifice."

"One of the most effectual ways of gaining over the peasant, as well as the people generally, is to show great confidence in him and to raise him in his own eyes. Exalt his good qualities in his own estimation. He has fallen so low that you need not be afraid of making him vain or of raising him too high."

Now there is no doubt a great deal of wordly wisdom in all this, and our Roman Catholic friends seem to understand it well, The secret of much of their influence is to be found in it. But the question is if the influence thus purchased is the influence the Christian minister should desiderate. How far is this line of policy justified by the teaching of Christ? If we read the Gospel aright, it is condemned as pointedly as possible. Christ on one occasion said to his brothers: "The world cannot hate you, but me it hateth, because I testify of it that the works thereof are evil." Of the Jews generally: "They have both seen and hated both me and my Father." Of men generally: "They love darkness rather than light because their deeds are evil." Paul in his epistles has over and over again, such expressions as this: "Let no man deceive you with vain words for because of these things cometh the wrath of God upon the children of disobedience."

If the object were merely to draw men into relation with the church, or with that which passes for the church, flattery might be a very good way. But very different indeed is the aim of the Christian minister and evangelist.

We have yet something more to say about the Clergy and the People, but must defer it till next week.

HOMILIES FOR THE TIMES. XVIII.

"*One thing I do.*" Phil. III. 13.

There are still some elements in Paul's enthusiasm which we may find it profitable to consider.

This word 'enthusiasm' generally conveys the idea of an absorbing devotion to one object purchased at the sacrifice of some other power or quality. We expect, almost as a matter of course, that the enthusiastic man will be lacking in comprehensiveness, judgment, facility of adaptation, or common sense. The concentration of his thoughts and aims upon a single object, is supposed to involve the inability to give other things their due. According to this conception, enthusiasm is an abnormal development of humanity; a violation of nature; and as a matter of fact, we regard enthusiasts as a sort of monomaniacs, and mischievous to society rather than helpful. So common is this conception that we would not ourselves have chosen the word to designate an essential characteristic of the Christian. But as the word has been chosen by the author of *Ecce Homo*, we think it well to see in what sense it is aplicable to the Christian.

As the character of the Christian is modelled upon that of Christ, let us glance at our Lord's character in this respect.

We find that a consuming zeal, a whole-souled devotion to a single object is not, in him, incompatible with perfect serenity and self-possession. As a rule, no trace of agitation is perceptible in him. He moves with calmness, and every one is made to feel that he has a perfect command over the faculties of his mind. He that believeth shall not make haste. Precipitation is never seen in his procedure. It is not by looking at him in any single incident that we ascertain him to be of enthusiastic devotedness to a single object. On the other hand he did not make an idol of his imperturbability, as some devotees do. There are emergencies that demand great force of manner, vehemence, violence even; and when such emergencies confronted him he laid aside his calmness and showed himself equal to the occasion. But such are of exceptional occurrence; and it needed that men should follow Christ many days in order to understand how thorough was his consecration, how single-eyed his devotion.

But some will remark that Christ was sinless, and that the perfect realization of his union with the Father, would so far lift him out of the sphere of our experience tha

in some things his example would not be sufficient for us. On this very account, no doubt, it pleased him to raise up Paul and imbed his character in the very framework of the New Testament that we might see how the grace of the Lord Jesus works in a sinful man.

In Paul then, we find enthusiasm combined with excellent common sense. He sees men as they are and he sees things as they are. He indulges in no illusory hopes, pictures no castles in the air. He is eminently logical and his letters are masterpieces of reasoning. He knew that the lives of those who sailed with him from Crete to Malta were guaranteed by the promise of God, but his common-sense led him to announce that if the sailors were allowed to forsake the ship, it would be perilous for all; it led him also to urge them to take a hearty meal when circumstances required it. He is able to give a reason for everything he does and for every thing he says: and he asks the same of others. The spirit of a Christian is described by him as the spirit of power and of life and of a sound mind.

His enthusiasm is combined with a wonderful candour. A more candid man never lived. Some men, some that are high in the church, think that it is incompatible with dignity that the thoughts and intents of their hearts should be fully unveiled. But Paul throws such reserve to the winds. Imagine one of our modern bishops writing a letter to his parishioners in which he avows himself a fool, as Paul does in writing to the Corinthians. 'Are they ministers of Christ? (I speak as a fool) I am more. I glory in my infirmities.' He says again, 'I was among you in weakness and in fear and in much trembling.' He is ready to disclose whatever discredits himself, and when he is obliged to speak of what the grace of God had wrought in him, he does it most reluctantly and calls himself a fool. There is never any affectation of mystery about him. He frequently uses the word 'mystery'; but when you come to look at the connection, you find that it is a mystery unveiled, something once secret, but now made plain by the Gospel.

Enthusiasts are often self-sacrificing in some respects. They mortify their appetites, renounce ease, despise wealth, take vows of poverty, wear sackcloth and the like. But in these cases self surrenders certain lower indulgences that it may obtain others of a more refined character. The love of applause and the desire to entertain an exalted opinion of one's own merit, remain unsubdued. The world has some admiration to bestow upon those who seem most to despise it, and there are always and everywhere men to compete for this particular meed of honor. Now the self-abnegation of Paul has no such flaw in it. It is thorough. He is self-denying with respect to those things which men commonly value; he keeps his body under; eschews the various things that go to make up the idea of comfort; and is *not in the least anxious that men should take notice* of this and praise him for it. The reason assigned for keeping his body under is that he may not be a castaway; another reason assigned for his voluntary poverty and manual labor is that he may give an example to the elders and ministers of the Christian church; and the remainder of his troubles came upon him as a result of his efforts to propagate the Gospel in a hostile world. We find in Paul no trace of the higher selfishness so often found in ascetics. He does not make himself unhappy because he is unappreciated; and he does not try to compensate himself for the ingratitude of men by morbid self-flattery. It is true that he was not at all pleased when Judaizing teachers of Christianity followed him at Cornith and sought to disparage him in the estimation of his converts, by making out that he had only half the truth; ritualists and propagandists, seeking to build an edifice for themselves upon another man's foundation; men whose successors are among us, whether the successors of the apostles are or not. He was not pleased, because these men obtained their success by robbing the church of precious truth, and by introducing a leaven of error that was sure to be destructive in the long run. So he defends himself; but the very way in which he does it shows how little he had sought to glorify himself among the Corinthians. He had known among them 'nothing but Christ and him crucified.

Notes from an Interleaved Bible.

Psalm xxii. 3, But thou art holy. This corresponds to, Not my will but thine. Inhabitest the praises of Israel. As though these were the very tabernacle in which God dwelt. These praises are awakened by the realization of his delivering grace. These may never be wanting, the tabernacle may not fall; therefore in trying times we may be sure that God will vindicate His name and in due time remove the dark cloud, the frowning providence. That God inhabiteth the praises of Israel is shown in Rev. v, where the 24 elders are on thrones about his throne, and the incense from golden vials is the prayer of saints, though myriads of unfallen ones are there. If our heart is habitually attuned to praise, then God dwells in it.

4, 5. Almost every page of the sacred Scriptures tells of *deliverance* following close upon trust. Where is it written that the believer cried unto the Lord and was confounded? The Lord Jesus who when he was young, grew in wisdom and grace, was educated by the sacred Scriptures and his faith was developed as ours is by means of the word. We find him with that word, the sword of the Spirit, fighting his own battles, in the hour of temptation. He ascended the same ladder that we ascend, though he ascended up far above our experience, and gave gifts of revelation such as no one had dreamed of. It is very touching to see him in the hour of darkness, handling the promises to see if there is any flaw in them, and combating the aspect of things present with the testimony left by the fathers.

6. 'But I.' He was not 'subject to like passions as we are,' was 'holy, harmless, undefiled,' doing always those things that pleased the Father, yet was treated providentially as though he were the offscouring of all things. A worm, to be trodden on by the meanest of men, deprived of the commonest rights of men. See this exemplified in the treatment he received on the last day of his life from priests and elders, Pilate and Herod, servants and soldiers, and from the populace. How much is man's contempt to be regarded when we find the greatest measure of it bestowed upon the worthiest One that ever lived.

7, 8 No one can complain of a want of explicitness in the prophecies of this Psalm. It is astonishing how many particulars of the resurrection scene are here found, Some of these particulars, such as the dividing of the raiment, the casting lots for it, the piercing of his hands and feet, the dislocation of his bones, the parching thirst, the crowd of angry and contemptuous men seeing him die, and all this followed by the joy and triumph of the resurrection and the proclamation made to all nations and the raising up of a holy seed, are things that no unassisted mortal could possibly have predicted. A single one of them would be wonderful; but the accumulated proof is overwhelming.

8. The greatest of all the trials to which a servant of God may be subjected, is to have gone beyond his associates, the Christians of his time, in the exercise of faith, to have had their attention directed to him to see whether the Lord will acknowledge or disown this excess of confidence, and then to be (apparently) disowned. For the spectators do not reflect that faith must be proved before it is acknowledged, and that the severity of its proof must be according to its uncommonness. Faith that is upheld by the expectation of others, is not fully proved; one after another, all must give up the hope of seeing success crown the faith of the *singular* believer, before there can be full proof of it. Till then he may be said to be upheld by something besides the naked word of God. Job is an illustration. It is a terrible trial when we see sympathy and confidence die out in this and that valued friend; in Gethsemane and on Calvary, Jesus drank this cup to the dregs; every step deathward on his part, dragged down the edifice of trust reared in some disciple's heart.

'All laugh me to scorn,' This exhibition of the heart of man would never have been made, if it had not been for Christ's abnegation of power. They had seen his goodness, purity, humility; that he was superior in truth and virtue, all felt; but because he appeared without power, appeared their inferior in power, they laughed him to scorn. This shows what men worship. And the Gospel is sometimes left singularly powerless, that there may be like exhibition of man's corrupt nature, of his opposition to the truth. The scorners of our day fancy they find irreconcilable contradictions in the Gospel; so they who stood before the cross, fancied that there was a hopeless contradiction between what they saw and what they heard from Christ's lips. 'This is he who said, the Father hath not left me alone, for I do always those things that please him; the Father hath committed all power unto the Son, ye will not come unto me that ye might have life."

Correspondence.

To the Editor of the "Bombay Guardian."

Sir,—In your issue of the 7th instant and under the head of the "Uplands of India" you have seemingly travelled a good deal out of your way to cause us unnecessary pain and annoyance,

You state that "the Engines with ballast and other material for the Bombay and Baroda Railway Extension along Back Bay are running every Sabbath." We beg to give a most unqualified denial to this, and to mention that it differs as much from the truth as the noon day brightness does from midnight darkness.

You are invariably so careful both in the information you give your readers and in avoiding annoyance to others, that we feel it all the more necessary that the mis-statement we have alluded to should be contradicted. We trust you will set the matter right at your earliest opportunity.

Your's faithfully,
CAMERON AND RYAN.

4 Hornby Row, 9th March 1867.

[We regret very much that we should have been led into error in this matter. We received our information from one who was residing in the neighbourhood, and there did not seem to be the slightest room for doubt as to its correctness. How he could have been so deceived we have yet to learn. Meanwhile we have great pleasure in publishing the letter of Messrs. C. and R. and we hope that many who are similarly engaged will take a note of it.—*Ed. B. G.*]

Sir,—The little '*Eirenicon*' which you permitted me to publish in your paper a fortnight ago, in which I vindicated the Protestant character of the English church and the great and good work done by the zeal and activity of the evangelical section of the same which had been unjustly disparaged. as well as the great inextinguishable debt of gratitude which that church owes to the Dissenters and Methodists, seems not to have been in vain. The pitiful warnings to English Churchmen "not to call themselves Protestants," while they have such articles as the 6th, 19th, 22nd, 24th, 25th, 28th, 30th, 31st, and the note at the end of their Communion service, have ceased, for the first time for many a long day. Let us hope that the party referred to are 'now striving to "hold the faith in unity of Spirit, in the bond of peace and in righteousness of life." A worthy object, Sir, for the prayerful efforts of all who "profess and call themselves Christians." One or two matters, however, I omitted to mention, which I seldom contemplate without devout gratitude, namely, the labours of the Presbyterians or Independents and Methodists

among the cannibals of the South Sea Isles; among whom the names of Williams and Pritchard, Hunt and Calvert "will be had in everlasting remembrance;" and in the Missions of the American and English Baptists to India, the Rowes, Judsons, Careys, Marshmans and Wards. What have they all done, Sir? By the Divine blessing brought hundreds of naked savages and idolaters to be "clothed and in their right mind," and to "learn of Him who was meek and lowly of heart, and to find rest to their souls." They have translated the Holy Scriptures in whole or in part into more than thirty different languages or dialects. And to some of these early labourers in India English Churchmen are indebted, I believe, not only for translations of the Scriptures, but also for translations of considerable portions of the English 'Book of Common Prayer,' which were made for the use of the native converts whom God gave to these yclept "*unauthorised* teachers" as "the seals of their apostleship in the Lord." Is it too much, Sir, to hope that some Christians are still to be found, who will think such results quite as valuable as the revival of a delicate taste for church architecture, rich decorations, costly ornaments, expensive smoking incense, gay altar-cloths and strange vestments? Or can the exclusive ritualistic votaries of the æsthetic in Christianity with all their boasting, point to any results comparable with these? I would not disparage their work so far as it merits approval, as I only wished to vindicate those whom I considered had been unjustly disparaged; but it is more than doubtful whether any highly ritualistic phase of Christianity has ever been really successful, or ever will be, in "turning men from darkness to light and from the power of sin and Satan unto God." However if they, the Ritualists, will try it, let them not meanwhile decry the work of others or claim for themselves the exclusive possession of "Catholic truth," to the disparagement of those who, by wielding the simple naked and unadorned "Sword of the Spirit which is the Word of God," have indeed been "mighty through God to the pulling down of strongholds," whether of sin, error, or mere formalism.

But as these zealots for externals, these "special vindicators," as they consider themselves "of the efficacy of sacramental grace," imagine themselves to be the great, "restorers of paths to walk in," it may not be amiss for those who pay some respect to authority, especially when it is in favour of "the old paths" and "the good way" in which rest is promised to the soul, to hear the opinion of the present Bishop of Oxford on this matter. It is cited by the late excellent Chancellor, Charles Smith Bird, Vicar of Gainsborough. Speaking of the Church of England in the early part of the 19th century, and of the Milners, Leigh Richmond, Simeon, Cecil, Venn, D. Wilson, E. Bickersteth and their successors he says:—"The house of prayer was again flocked to. The services were devoutly performed. The preaching became earnest and scriptural. Sunday schools came into existence, a new impetus was given to the educational and missionary spirit. Fresh societies were founded; and the old, and the venerable ones, put forth a strength and vigour in the course of a few years which a whole previous century had failed to impart to them. But let me" continues he, "employ the eloquent words of the present Bishop of Oxford to describe the change; 'Out of the deadness of the 18th century our fathers were allowed to raise the slumbering spiritual life of England; and faithfully amid obloquy and scorn did they do their work, The great doctrines of God's grace, the very sound of which had almost passed away, were heard again on every side. The work of God in the soul of the believer was again declared and vindicated. The access of every faithful soul to Christ as its true life, was simply and earnestly declared.' —*Sketches of the Life of C. S. Bird. London* 1864.

One cannot help thinking that the true note of real revival sounds in these unbiased words. And there are thousands of English clergymen, probably more than ever, who are earnestly endeavouring to carry on this work still; though the small part of gay altar cloth and robe makers, would have us believe, that, in commercial phrase, "the business of the old evangelicals is turned over to them," or that somehow "they have really succeeded to it." The smallness of their number was well brought out at the recent consecration of the Bp. of Rochester and their empty noise ably exposed. To this I will not further allude, but will commend to their notice and indeed to all, the beautiful words of Father F. W. Newman, whose testimony to the beneficial results of Protestantism I cited a fortnight ago. "But as our modern problem is not to escape out of the world as from an unclean thing but to improve and glorify the world as the mirror of heaven, we have no excuse, and far less temptation to decry as inferior to us those who do not work with us."—(*Essay on Catholic Union, p.* 59.)

I add no more but remain your's truly,

AN ENGLISH CHURCHMAN.

Bombay, 10th March 1868.

[We received lately a letter on the word 'Protestant' which we did not publish for two reasons, one, that it was too long for our limited space, and the other, that many of its arguments had been anticipated in our columns. *Ed. B. G.*]

Epitome of News.

SATURDAY, MARCH 7, 1868.

The steam Transport *Oriental* arrived last night with the English Mail of February 10th. Heads of Intelligence: The Princess Royal of Prussia has given birth to a prince.

Mr Bonamy Price has been elected to the professorship of Political Economy by a great majority over Mr. Thorold Rogers.

Mr. Adams, the American, minister in London, has resigned. His successor is not yet appointed. Mr. Thornton hos been cordially received by President Johnson at Washington.

Sir C. J. Selwyn has been appointed Lord Justice, in room of Sir J. Rolt. Mr. Brett, M.P. for Helston, is the new Solicitor-General.

Mr. Beresford Hope and Mr. Cleasby, Q.C., are the candidates for the representation of Cambridge University in the room Sir of C. J. Selwyn. A sharp contest is expected.

Mr. Bright has been delivering moderate political speeches at Birmingham.

Mr. Gladstone has delivered a lecture on the writings of Sir Walter Scott

A compromise has been effected in the case in which Lord Willoughby D Eresby was the defendant.

The Edinburgh reformers demand 15 additional members for Scotland; warm debates are expected on the question, whether the addition shall be made to the present number of the House of Commons, or taken from the small English boroughs,

A new ministry has been formed in Greece, and the Chambers have been dissolved.

Count Bismarck has obtained a lengthened leave of absence from his official duties.

Additional Fenian arrests have been made in Ireland.

An influential meeting has been held in Dublin with the object of inducing the Government to purchase the Irish Railways.

The Irish Protestants have held a great meeting in Dublin in defence of the Established Church.

—The following resolution was carried in the Convocation at York Cathedral, Feb. 7: "That whereas the union of all faithful Christians is earnestly to be desired, and many of the causes which originally led to the separation of the Wesleyans from the Church of England are sensibly diminished, this house would cordially welcome any practical attempt to effect a brotherly reconciliation between the Wesleyan body and the Church of England."

—*Morning Post*: "A noble lord is about to close at twenty-two the career on the turf which he has barely well entered into, under the assumed registered name, as the phrase goes, of Mr. Jay. Forty horses to which the noble lord has belongd—as railway officials significantly say when speaking of passengers and portmanteaus —are to come up for sale at Tattersall's on the first vacant day; and he then retires, a strained and crippled two-year-old, from that world whose rogues have trained him so pitilesely and ridden him so hard."

This noble lord is said to be the Earl of Jersey.

—*Times* N. Y, correspondent: "The excitement caused by the arrest of George Francis Train at Queenstown has entirely died away. His speedy release, the announcement that the arrest was unauthorized, and the univershl belief that he had procured his own seizure in order to add to his fame, have had the effect of dissipating the first outbreak of displeasure. The American press is now engaged in rallying the individual concerned for his inordinate vanity, and the wish is generally expressed that no notice be taken of the occurrence. It has not been mentioned in Congress, has lost its effect as a speculative influence, and in a few days will be forgotten."

—On the body of a young man taken out of the Seine the other day was found a paper with the following words:—"Nobody is to be accused of my death; the accompanying papers will establish my identity. I am an orphan and have no parent on earth. Young, and in command of a moderate fortune, I had the weakness to dissipate it in the pleasures of debanchery To-day, without resources, but habitnated to a life of luxury and idleness, I am capable of nothing but to kill myself. And I do so."

—*Times of India*. "Orders have been received for the despatch of H. M.'s 26th Cameronians to Abyssinia. The regiment will embark at Vingorla in the steamers *Queen* and *England*, which vessels are to convey the 108th regiment to Vingorla, sailing on the 12th instant."

—According to Cretan intelligence received through Greek sources and published by the Athens papers, a serious engagement took place at Heraclium on the 20th January between insurgents and the Ottoman troops. The former were 1,500 strong, while the Turks numbered 5,000. The latter being defeated, withdrew into their fortress, where they are reported to have fallen upon the insurgent prisoners, and to have killed and wounded several.

—The *Times of India* says the crew of the *Electric* were not murdered. "It appears that the *Electric* went ashore about 40 miles west of Aden when two of the R. N. engineers, who were proceeding in her to Annesley Bay as passengers, walked to Aden for assistance, two of the lascar crew accompanying them. On their way they fell in with some Arabs, who robbed them of most of their clothing, and in other respects the walk proved a very trying one. Immediately on arrival, they reported the accident that had occurred to the *Electric*, and a steam-tug was at once sent off to her assistance. Upon reaching the place where it was expected the stranded vessel would be found, nothing could be seen of her, and it was therefore concluded that she had got off and had proceeded on her voyage."

—An extensive fire broke out shortly before 2 o'clock yesterday morning in one of the shops forming the bazar recently built by the Hon'ble Munguldass Nathoobhoy on the site of the old green market, opposite the Jumma Musjid. Two-thirds of Mr. Munguldass' bazar was destroyed.

—The Administrator General's establishment would seem to need overhauling. It is ascertained that the property of deceased persons has in one instance at least been embezzled, and some articles of litttle worth substituted for the real ones at the sale of effects.

MONDAY,—MARCH 9.

—We learn from the Report of the Diocesan Board that the scheme for a school-house as a Memorial of Bishop Cotton, has been amalgamated with a project for a school entertained by the Trustees of St. Thomas, the foundations of which are already laid on the Esplanade. Government are to be asked for Rs. 25,000. We regret that the Fort George school has been closed. There is to be a school for the children of the G. I. P. R. employes, at Byculla.

—The *Times of India* thinks that no portion of the Force can reach Magdala before the close of April. "Theodorus is fully aware that he can reach Magdala before Sir Robert Napier. It is now demonstrated that if he chose to do so, he could take away all the prisoners to Debra Tabor or across the Dembea Lake, but he appears to be sacrificing that option, and is following a policy exactly the opposite. Is he going to deliberately invite a siege? Does his big gun infatuation support him in the belief that he can from the summit of Magdala safely defy the invaders? Or does he think that in spite of everything, his own crimes included, he will yet be an ally of the British, and thinks that he can become such by making terms with Sir Robert Napier and bargaining to give up the prisoners for some substantial political consideration?"

Times of India; Attegerat, Feb. 7: "There is also at this place a church which is by no means an inconsiderable building and might almost be designated a temple, for it possesses a porch, a court, an inner and outer wall, a holy of holies, &c., according to the Jewish fashion of old. Many of the Abyssinian customs and ceremonies are of Jewish origin, besides the style of church-

building, as for instance, the practice, religiously observed, of turning every animal's head towards Jerusalem before slaughtering it for food; only animals so killed are regarded clean and fit to be eaten. This church is a more recent structure than those of Goona Goona or Focada, and is much more elaborately decorated, the perspective and design of many of the representations on the walls proving that the Debra Tabor artist to whom the work was entrusted was no mere amateur, but must have made a study of his trade. The subjects of his different groups are all Scriptural, taken from the Old and New Testaments, or, where these were exhausted, from Abyssinian mythology."

12th,— "Information has been received of the prisoners at Magdala up to 17th January, and of those in the King's camp up to 9th January. All the prisoners were well, A detachment of troops left Magdala on 8th January; joined the King in his camp; and were to return to Magdala with about four hundred prisoners. The imprisoned Europeans were among the number. Their leg-fetters had been removed and handcuffs substituted, so that they might march. It is understood Mrs. Rosenthal would accompany them.

"A detailed communication from one of the captives, sent to friends in England, and there published, has, by some means, reached the King's camp, and is in the hands of M. Bardel. Apprehensions are entertained that he may use it to the injury of the prisoners."

"On the 18th the column left Attegerat and under command of Colonel Field advanced to Mai Wuhiz, 13 miles.

"The Cavalry led off, followed in order by the Artillery (12-pounder Armstrongs) the Royal Engineers, 4th King's Own, and 10th N. I."

The force was to leave for Ad Abaji on the 19th.

—*Native Opinion*: "Since the establishment of the Fire Brigade the ravages of fire have been so frequent that, if we were superstitiously inclined, we would not help noticing the manifest connexion of the one with the other. It is to be feared, the remedy seems to have brought with it the old evil in a more formidable form than before." The N. O. disapproves of the custom of giving rewards to the Brigade.

TUESDAY,—March, 12.

—*Friend of India*: "Sir William Muir will be sworn in by the Viceroy, as Lieutenant-Governor of the North-Western Provinces, on Monday. On Saturday the Hon'ble E. Drummond will leave Allahabad for England, via Bombay, after exactly a five years' tenure of office. The Provinces will thus be for two days legally under the rule of the Governor General. Mr. John Strachey will succeed Sir W. Muir in Council. Until Mr. Massey's departure in April, the Foreign Office will not be vacant. Mr. Davies will doubtless act as Chief Commissioner of Oudh, and should he be appointed to the Foreign Office, Sir George Cowper, Bart., and C. B, at present Judicial Commissioner, would have claims to the Chief Commissionership of Oudh. In all these appointments it will be observed, there is a total absence of purely Bengal civilians."

—Mr. Stern writs to his wife from Magdala, Dec. 23: "The difference between the climate of interior Abyssinia and the west coast of Africa is as great as between an oven in the capitial of England and the airy hall of an English nobleman in the country. The atmosphere here is in every respect bracing and salubrious; the vegetation exuberant, but not, as in the low lands, rank and steaming; and the scenery checkered and picturesque and most lovely. Our friends, the lovers of the sparkling and not inebriating, need not, I can assure them, fear an inveterate drinking of of the pure liquid, or be sparing in their libations from the rivers and springs of Ethiopia, which, if not inferior, are at least equal to those in Europe. The guinea-worm, that agonizing and disgusting disease, is as little known on the mountains and plateaux here, as on the banks of the Thames. We have the tape-worm, a discomfort which every foreigner can avoid, if he does not, hyena-like riot in reeking collops of raw beef. If our expected liberators who come from the sunny climes of India can appreciate a little frost, they will be enraptured with Magdala and the adjacent provinces. Ever since our second captivity on this rock, which is lower than the Galla and Wadela plains, we have regularly had our fires, morning and evening, and if we were deprived of the cheering blaze, it would, next to iron chains, be one of our greatest hardships. We yearn, yearn most intensely, to hear the sound of the bugle and the roll of the British drum. Our garrison, if the tyrant is not here, will not offer much resistance to the British legions when they see their glittering arms and witness their noble martial bearing. I hope and pray that the British lion will forestall the Abyssinian tiger, for should that savage anticipate him we shall have a boisterous funeral of the old and tempestuous entrance into the new year. The King is at present three days' journey from here, but with his gigantic toys which he calls cannons it will take him at least a month to reach Magdala"

—A tiger was shot lest wek at Lanowlee. A writer in the *Times of India says*: "When the spot where the tiger was stated to have been marked down was reached, every one took up his position—Messrs. Bell and Oliphant being about a hundred yards apart, and the rest of the party on the opposite flank; and the beaters then proceeded to beat. After some time the tiger came out with a growl and within shot; at first it was supposed that he was making towards Mr. Oliphant, but he changed his course, and came right up to where Mr. Bell was seated on a tree and looked up at him, as would a domesticated dog or cat, without the slightest symptoms of fierceness, when Mr, Bell planted in the jaws of the beast a bullet from his smooth bore, which knocked him clean over and sent him roaring down a hill. Mr Bell gave him another bullet while in retreat. Mr Oliphant also gave the brute the contents of his rifle, which finished him, and the party returned at 6¼ P M, the carcass following them"

—*Englishman*: "I mentioned in connection with the attempt on the life of Sir Salar Jung that the Government of the Nizam had begun to resume the lands mortgaged to the Arabs by Jagheerdars, Zemindars, and others, taking upon itself the settlement of account with the mortgagees. This measure has long been looked forward to with great anxiety. The people desire it just as much as the Arabs deprecate it. It will do the landed interest good, and at the same time confer a real benefit on the State. On the 7th instant it was proclaimed by beat of drum, that His Highnes the Nizam forbids the carrying of arms within the city of Hydrabad by persons who may be out of employ, or by those who are hired by small leaders such as Tombolees and Tailees."

—*Madras Observer*: "We are thankful to see that the Ritualists of Madras are displaying with somewhat more of openness and candour than they exhibited when first they issued their Organ, the *Madras Churchman*, on avowedly 'Sound Church principles,' their complete *oneness* with Romanism on all the essentials of that apostacy. A oneness which we were deemed uncharitable in detecting and exposing on the issue of the first numbers of that journal, but it needed much less acquaintance with the Jesuitry of the system than we possess to see that with the horns of a lamb, there was the voice of the Dragon speaking in it, and though so few months have elasped, already it boasts of throwing off all further disguise, and is now openly defending the seven so-called sacraments of the Church of Rome, albeit in antagonism to the XXVth Article of our Church, which teaches that "there are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

"'In what category (says the *M.C.*)' are we to place rites such as *Penance, Holy Confirmation, Holy Matrimony*, &c., if we are forbidden to call them not only sacraments, but sacramental ordinances?.....What then are they to be distinguished by, if they are not to be classed as either sacramental ordinances, sacramentals, or sacraments?" And again, 'If it be thought that we lay too much stress on the cardinal doctrines of the Incarnation,' (meaning not the Church of England's use of the word, but the Romish notion of transubstantiation) the *Sacrifice* of the *Altar*, the *Real Presence*, and *Penance*, and, indeed, on the Sacraments in general, (the italics are ours) it should be remembered that it is on these subjects people are most ignorant, and also that our opponents are directing their attack on us to this quarter.'—Yes, we are directing our attention very especially to that quarter. Our forefathers shed their blood or gave their bodies to be burnt on account of these very doctrines, containing within them the germ of priestcraft, and all the abominations of a system that culminated in the preaching a tariff of indulgences, making every sin that it is possible for man to conceive or commit, lawful, and innocuous, by the payment of a certain sum to the Church, which claims the right over body, soul, spirit, liberty, property, reason, everything that distinguishes man from other creatures, of all who yield to her claims."

—The music in the Madras Cathedral costs Rs. 665 per mensem. The bell-ringer gets *one rupee* a month.

WEDNESDAY,—March, 4.

—*Times of India*: "Early in November last we drew attention to the foolish and evil doings of the Rana of Pore bunder—his arbitrary exactions, his rigourous insistance on forced labour (*Veth*), his practice of billeting sowars upon supposed wealthy subjects, and his denial or confusion of claims for judicial redress. So far as we know, his unlucky subjects have not experienced the slightest alleviation of their troubles; and the Bombay Government, though charged with a heavy moral and political responsibility for the well-being of this maritime province of Kyttywar, appears to have done nothing effectually to restore security and comfort to its helpless inhabitants."

—Same; Ategerat: "From Antalo, it is believed, that a force of 3,000 fighting men only will march on to Magdala, or other point of attack as may hereafter be decided on. Entire regiments will not compose this column, but 300 picked men from each European regiment, and 250 picked men from each Native regiment. By this ingenious plan each regiment will share in the honours, if any are to be got, of this Expedition, and the Chief will earn popularity; but every one knows that it is not at all a good plan, for the sake of becoming popular, to break up regiments, nothing being so detrimental to the well-being of corps. This column will be immediately commanded by Sir C. Staveley; General Malcolm will be at Senafe, and will exercise control over all troops between Zoula and Antalo, the various Brigadier Generals being distributed as their services are required."

—The *Punjab Times*: "Colonel Elphinstone has been dismissed the service of the Punjab and Delhi Railways."

—There was a terrific cyclone at Dinapore on the 29th ultimo.

—H. M. 85th arrived in the *Jumna* yesterday from Suez, and leave to-day for Umballa, via Kurrachee.

—About 10,000 persons hare visited the Art Exhibition.

—The receipts of the Atlantic Telegraph Co. pany are about £1,262 a day.

THURSDAY,—March 12.

—The English Mail of the 18th ultimo arrived last evening. Heads of intelligence:—The Goverment have promised to bring forward a bill on the subject of national education during the present session.

There has been much agitation and some serious rioting in Cork since the apprehension of Mackay, the Fenian leader.

Patrick Lennon has been acquitted of the charge of shooting the policeman Kelly, but sentenced to fifteen years' penal servitude for treason-felony.

Mr Sullivan, the proprietor of the *Weekly News*, has been convicted of publishing seditious libels.

The Hon. J. H. Gordon, heir-presumptive to the earldom of Aberdeen, has been killed at Cambridge by the accidental discharge of his rifle.

The *Hercules* iron-clad, of 5,226 tons burthen has been launched at Chatham.

The increase of threepence in the rates of letter postage to India has been officially announced.

The Oxford Music-hall has been destroyed by fire.

The new press law is still under discussion in the French Corps Legislatif. Many restrictive provisions have been introduced.

There are rumours of approaching Ministerial changes in France, and of the establishment of a responsible Ministry

Count Bismarck has not left Berlin. His temporary retirment will, it is reported, lead to new combinations which will strengthen his position.

It is reported that President Johnson intends shortly to present an *ultimatum* to England on the subject of the *Alabama* claims.

The following notice of motion in the House of Common, has been given: The Bank of Bombay.—Mr. Nicol,—On February 20, to ask the Secretary of State for India whether the Bombay Government has been authorised to take shares in and resume a connection with a new bank similar to that existing with the institution now being wound-up under Act xix. of 1857 of Legis

lative Council of India: Whether, as stated in a recent memorial of shareholders, two millions sterling have been lost of the original capital of £2,090, 000. of that establishment: and if he will lay before the House the whole of the correspondence connected with the liquidation of the old and the reconstruction of the new Bank of Bombay.

—*Overland Mail*:—Whilst there seems to be some danger of a new engulfment of the still partly buried site of Pompeii, another ancient city seems to burst into life. Traces of a large ancient town near Castranova, in Sicily, high up on the plateau of the Cassera mountains, have been discovered, and excavations are to be set on foot without delay. Meanwhile, the director of the archaelogical museum, Professor Cavallero, has, had a minute topographical plan of the ruins prepared, and expectations of vast and important "finds" are current throughout the archaeological world.

—*Times of India*; Ahmednuggur: "The approaching annual Jatra or fair of Mudhee in this zillah, is an event which is looked upon by the well-wishers of this country with the most painful feelings, and calls for the active interference of Government. It is fraught with many evils. Mudhee is a small village in the Sheogaum Taluka, and is about thirty miles distant from this place. An annual fair is held there in honour of a Mahomedan *peer*, who is deified by the Hindoos. The pilgrims who assemble there from different parts of the country number from fifteen to twenty thousand, and are composed chiefly of the lower order of the people. During the continuance of the fair, which lasts about a fortnight, Mudhee becomes a hotbed of cruelty, disease, and immorality. Most of the pilgrims pay their vows to the deity by offering sacrifices of sheep and goats, which are slaughtered there in such a cruel manner that the sight is a most shocking one. As the Jatra at Mudhee commences from the last day of Hoolee, all the abominations of that detestable festival are concentrated there. The filthy *tamashas*, with the obscene songs, and bad women with their attendent train of wickednesses, congregate there. All kinds of immoralities are so openly and shamelessly perpetrated at Mudhee, that one is quite struck that such a fearful state of things is allowed to exist under the British Government. Although obscene songs and *tamashas* and other immoral practices are prohibited and made penal by the Penal Code, yet the Government native officials who are sent to Mudhee to preserve peace during the annual Jatra, connive at, if they do not freely mingle in the wicked deeds of the pilgrims, and allow them to do as they please. If Government would cause enquiries to be made with respect to this Jatra through our able and worthy Magistrate, Mr. Erskine, they would be convinced that it is a great source of many evils, and in consequence that it is desirable it should be speedily put down,"

—Telegram from Galle: News from Japan confirms apprehension of war between the Tycoon and his rivals,

Several days hard fighting have occurred in the neighbourhood of Osaca, which have resulted in the complete defeat of Stotsbashi's army.

A series of disturbances between foreigners and natives of Hiogo is reported, but latest intelligence, by private letters, is to the effect that the war is over, and Hiogo tranquillized.

News has been received at Hankow that the rebels in Santung were marching towards that place, and that they purpose a junction with the Mahomedans in Kanghah and Shensi towards the summer.

The Nienfei are reported to be at Kaichow A large fire has occurred at Foochow,

—The rice prospects in Lower Bengal are said to be favorable.

—*Times of India*:—"The Fountain erected opposite the Money Instituition, is now ready for use, and has been made over to the charge of the Executive Engineer of the Municipality. It was ordered out from England for Mr. Rustomjee Jamsetjee Jejeebhoy, and was purchased from his trustees by the Esplanade Fee Fund Committee, who have presented it to the Municipality." It cost Rs. 14,000.

—*Mauritius Gazette*:—"The French ship *St. Paul* on her way to France from India was wrecked on the island of St. Brandon in one of the late gales. The crew left the wreck in two boats intending to reach Mauritius. They kept together sometime, when the small boat capsized in the night, and the three men in her were drowned. After some time it was decided the long boat should be steered for Madagascar on account of contrary winds. The captain died of fatigue, and on the ninth day since the *St. Paul* was left, the provisions were exhausted. The first officer, who replaced the captain since his death, proposed that all hands should put an end to their existence by abandoning the boat. But in the midst of their sufferings the majority clung to life, and a sailor proposed to sacrifice one of themselves to serve as food for the others. The horrible proposal was adopted. The choice fell on the steward, and after much hesitation the carpenter performed the terrible sacrifice. We will not give further details as to what followed, except to say that the boat reached the coast of Madagascar three days afterwards, before the human flesh was entirely consumed."

FRIDAY,—MARCH, 6.

—*Times of India*: "The case of Moosa Sulliman, an indigo dyer, keeping an establishment near the Dadur Road, who was charged, at the instance of the Health Officer, with continuing, after one month's notice from the Municipal Commissioner to discontinue the use of his place in such a manner as to be a nuisance to the neighbourhood, or injurious to health, was again called on yesterday before Mr. Showell in the Mazagon Police Court. His Worthip, after an exhaustive review of the evidence, and a consideration of the arguments founded upon the Act under which the charge was laid, arrived at the conclusion that it was not proved that the defendant had committed the offence allged against him,and he was accordingly discharged. The defendants in two other simillar cases which, it was arranged, should be governed by the decision in the above case, were also discharged."

—Deaths last week,260.

—*Bombay Gazette*:—"Mr. Bickersteth, who arrived by the mail steamer on Wednesday night, took over the office of Senior Magistrate of Police, yesterday, from Mr. John Connon, who has been acting Senior Magistrate for some time."

—*Times of India* correspondence:—"The *Bombay Gazette's* 'Art Critic' has, you are aware, been enlightening us poor ignorant beings as to what we ought to admire, and in so doing has been quoting long paragraphs out of the Bible in an 'immensely funny' way. Indeed that book is quite a favourite of late with the writers for that journal, and they appear to imagine the perfection of wit is to cite its contents in dersion. So easy too! I congratulate them on the discovery.

—The telegraphic communication with England is interrupted; the fault is in the submarine cable between Mussendum and Gaudur.

—*Times of India*; London: "The Contagious Diseases Prevention Act has been found to work so well morally and physically in the garrisons in which it has been fairly tried, that it seems likely to be extended. In the Plymouth division of Royal Marines, about 1,600 strong, this class of diseases fell from 213 in the six months immediately preceding the aplication of the Act to 78 in the first six months of 1867.

—The Bombay Chamber of Commerce ask Government to cancel the new Postal tax.

—We find in the *Powla* an outline of a sermon by the Rev. Charles Kirk, in which the Bishop of Capetown is called the Samuel of South Africa and Bishop Colenso is called the Saul.

—*Times of India*: "The *Frere Fountain* is being erected opposite Church Gate Street by Messrs Scott and McClelland. It was purchased by the Esplanade Fee Fund Committee from the Victoria Gardens Company, for Rs. 40,000, and it will probably cost Rs. 30,000 to erect it. It was wished that the Fountain should be erected in the Elphinstone Circle, but the permission of the E. F. F. C. could not be obtained."

TELEGRAPHIC NEWS.

March 4—Sir Richard Temple has telegraphed his acceptance of the post of Indian Finance Minister.

The Fenians concerned in the Clerkenwell outrage have been finally committed for trial.

H. M.'s Indian troop-ship *Serapis* has arrived at Portsmouth.

YOUNG MEN'S AUXILIARIES.

PUBLIC MEETING AT EXETER HALL.

A public meeting of a very enthusiastic character was held in Exeter Hall on Thursday evening, Dec. 5th, to inaugurate the formation of Young Men's Auxiliaries to the London Missionary Society throughout the kingdom. The Hall was well filled on the occasion. Mr. Samuel Morley presided.

The Rev. R. W. DALE, M. A., of Birmingham, moved the second resolution:—

"THAT this meeting, sympathising with the present financial difficulties of the London Missionary Society, regards with great satisfaction the formation of a 'Young Men's Auxiliary,' having for its object the diffusion amongst young men of an intelligent interest in the progress of Christianity in the heathen world, and the annual collection of ten thousand guineas as an augmentation of the Society's funds."

He said he had no time for introductory observations for he saw behind him the fiery chariot of Mr. Punshon; it would be his wisdom to get out of Mr. Punshon's way as soon as possible, "for he driveth furiously." They were gathered together because, as stated in his resolution, the London Missionary Society was in financial difficulties. And he thought it would be right in a very few sentences to explain the origin of these difficulties. The actual expenditure of the Society at the present moment exceeded its current income by more than £20,000 a year. That increase of expenditure had not arisen from any great calamity which had fallen upon their mission stations abroad requiring special and exceptional expenditure; it had arisen mainly from two permanent causes. The expense of living all the world over had rapidly increased during the last ten or fifteen years. House-rent was higher, servants had to be paid larger wages, provisions were dearer. This was true everywhere; it was especially true in India and China, in which their chief missions were established. So that if they had not added a single European missionary to their staff or a single native agent, their expenditure now would be many thousands more every year than it was about ten years ago. But they had largely increased their missionary agency during the last few years. They were aware that special funds had been raised from time to time to found new missions or to extend those already existing. These funds were almost exhausted, and, of course, the larger operations which had been originated by them involved a permanent increase of expenditure. Eight years ago they had twelve European missionaries in China; last May they had nineteen; and the increase in their staff in that empire involved an additional expenditure altogether of £4,000 a-year. In India eight years ago they had forty-three European missionaries; last May they had fifty-four; and when they included all the various agencies that surrounded every missionary, and all the expense in in which his work involved him, that increase in India implied an additional expenditure of £5,500 a-year. A few years ago they had no mission in Madagascar, because the work had been stopped by persecution; but they had a noble mission there now, at a cost of £4,500 a-year. They would see then how an increased expenditure of £14,000 a-year had been occasioned by the increase of European missionaries. Then in 1858 they had only six native pastors, but at the present moment, in India alone, they had twenty-five. A quarter of a century ago they had only 700 native agents, now they had 1,400. These circumstances accounted for the vast growth in the expenditure.

How was it that the income of the Society had not grown in a similar proportion? There had been no diminution in the generosity of the subscribers. There had been no decay of confidence on the part of its supporters in the managemeat of its affairs. Two or three facts should be borne in mind. A few years ago the Society was sustained most generously by certain Christian denominations which had since originated Societies of their own, and, of course, the support had died off; and whereas, in the early history of the Society they had large contributions from members of the Church of England and Presbyterian Churches (and from some of them still have liberal support), now the main pressure of the Society rested on the Congregational churches of the country. Then, too, they could not but remember—the presence of their Chairman reminded them of it—that during the last twenty years an amazing impulse had been given to every kind of evangelistic effort at home; so that while the Society has not lost contributions which it formerly received, the growing wealth of their churches and their growing zeal had been largely absorbed by work done in great cities and in agricultural districts which were destitute of the Gospel. Without going further into explanation of the

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great and terrible gulf between their income and expenditure, what they had to carry away with them was this fact, that they were spending £20,000 a-year more than their income. Last May the Society was £5,000 in debt. The deficit had been filled up largely by drawing from various special funds, but these were almost completely gone, and the question was, How could the Society's expenditure be provided for? What they wanted was an immediate increase in the income of the Society, and then a gradual development of interest in the churches of the country in foreign missions, in order that during the next fifty years there might be a steady growth in the income of the Society. For both of these the Society looked to young men connected with the churches, of which they were the representatives. They looked to them for an immediate increase in the income. They had not ventured to draw a blank cheque upon them, for they might hesitate to sign it; they only asked them for ten thousand guineas, and his resolution asked them to look at the request with satisfaction, and to hail it as a pleasant and honourable thing. Why should they not look for a response? From his knowledge of the churches of the country he thought that young men had been overlooked in the organization of their churches for raising money. Those persuasive young ladies who collected contributions once a quarter somehow did not get hold of the young men. Young men drifted so from town to town, and from house to house of business in the same town, that the young ladies did not catch them.

He could not help thinking that young men did not sufficiently feel that the duty rested upon them of providing pecuniary support for their various religious operations. If they looked through the list of subscribers to their great religious societies, they would find few names of young men under five-and twenty among their regular contributors. Young men seemed to look at the privilege of being subscribers very much in the light in which Mr. Disraeli wanted people to regard the new franchise. They would become subscribers when they began to pay rates and taxes. When they married they would subscribe. Why not before? Depend upon it they were better off now. Those of them who had £80 a-year were a great deal better off than when they married and had £150. Those of them who had £150 were better off, as far as money went, than when they had £500 a-year and a wife and children. How was it that men who had nothing to spare before they were married, could find something to spare after they were married? He thought they were not so fanciful about collars, neckties, gloves, and boots. They made these things last a great deal longer. He believed they spent twice as much in dress now as they would ten years hence. His advice was, spend less in dress and give the balance. They had resources at their command. If he were to go that night into any of the music halls he should find them filled by numbers of young men, who spent a great deal every week in those places. If he went to a railway station when an excursion train was starting, he found a large proportion of young men and young women bent upon enjoying themselves. Now, if they had money to spend on pleasure, it was clear they had money to spend for the great cause which was dearest to the heart of God, and which had strong claims on the heart of every Christian man. He had often said that the best diary which a young man could keep was a well-kept cash-book. Men often made mistakes about their inner, spiritual experiences; the movements of the soul were so subtle, that it was hard to observe them accurately, and very difficult to translate them into words; but let him look into a young man's cash-book, and he could tell all about him. If he found he spent a guinea a-year in gloves, and gave one and sixpence to the missionary collection; if he spent ten pounds a-year at his tailor's, and did not subscribe to a hospital; if he had a dinner at Simpson's now and then, and gave nothing to schools—it was not hard to read that young man's character. He asked them to keep a cash-book, and to look through its entries, and to see what sins of omission and commission they had to confess; and he thought the spiritual reading of a cash-book would do them quite as much good as many of the sermons they were compelled to listen to. The principle was, that there was no religious duty which began to be obligatory when they were twenty-five. The Ten Commandments were not for married men with families. It was a man's duty as soon as he sinned to repent of it, and it was his duty to consecrate to God a definite proportion of his income as soon as he had an income to consecrate. If they would accept that principle, they would get the ten thousand guineas.

But the immediate effect of the movement was not so important as the remote. They wanted to know how they were to increase the intelligence of the churches in relation to Christian Missions, and how to augment the resources which were to sustain evangelistic work in heathen countries. Now it was proposed that they should not only give or get a guinea a-year, but that they should organize societies all over the country to discuss questions in connection with missionary work. In the Young Men's Auxiliary, recently formed in his own congregation, the young men met once a month to read papers, and have conversations on missionary subjects. They hoped to have two or three times in the year a representative and general meeting of all the churches in the town, and they hoped to originate Lectures on missionary subjects of a high character that would interest the most thoughtful persons in the churches. Now, the directors wanted them to enrol themselves at once, either at the Mission House, or in connection with their churches, and to say that they were prepared to establish Societies of that order—societies pledged to find a guinea, and to discuss missionary subjects. He believed these would be as interesting as those frequently discussed in young men's mutual improvement societies: "Was Oliver Cromwell a fanatic?" "Which was the greater general, Wellington or Napoleon?" "Which the greater poet, Shakespeare or Milton?" He fancied these questions had been discussed so often, that they were now so much threshed straw. But the missionary field brought before them a variety of the most interesting topics; subjects which would illustrate the noblest faith, and the most heroic enterprise, the most sublime constancy which the world had ever seen. They would find sagacity the most keen, courage the most dauntless, and genius the most splendid. As they read the story of how nations, already Christianized, were brought to Christ, they would catch the fire which burned in every page of the magnificent history. If they would study those subjects, their own religious life would be strengthened. For the last twenty years there had been an increasing interest in the condition of young men, and many schemes had been originated for their benefit. They had had libraries, although he did not know that the young men read very much more of grave and serious literature than the young men of forty or fifty years ago. They had had mutual improvement societies, although he did not know that they had been much improved by them. They had heard a great deal about the responsibilities of young men; of their influence, of what they might do in God's service. There had been enough of talk; he wanted to see something actually done, and if, instead of speaking about what was possible, young men would set themselves to do this work, it would do them more good than listening to the most eloquent descriptions of the greatness and glory within their reach.—*(To be continued.)*

PASSENGERS ARRIVED.

Per Steamer *Carnatic*, March 11th: *From Southampton.*—Mrs. Couper and infant, Mr. Holtmann, Mr. Hasbrough, Paymaster and Mrs. Fielden, Mr. Cole, Mr. Brooke.

From Marseilles.—Capt. and Mrs. Fellows, Lieut. and Mrs. Chapman, Mr. and Mrs. Bell, Dr. and Mrs. Hunter, Major and Mrs. Hodgson, Mr. and Mrs. Minchin, Mr. and Mrs. Pryce, Mr. Couch, Mr. Dumbell, Mr. Currie, Mr. Richardson, Mr. Prior, Mr. Schiller, Mr. Kinloch, Lieut.-Col. Hawkins, Mr. Churchwan, Mr. Bickersteth, Mr. Bray, Mr. Warnecker, Mr. Bushby. Mr. G. A. Inny, Mr. Turnbull, Major Sinclair, Mr. C. B. Ker. Mr. Gladding.

From Suez.—Mr. G. A. Kettridge, Mr. Cahil.

DOMESTIC OCCURRENCES.

BIRTH.

ISENBERG—At Hydrabad, Sindh, March 7th, the wife of the Rev. C. Isenbeg, of a son,

MARRIAGE.

STRANACK—MAHER—March 2nd, at Trinity Church Kurrachee, by the Rev. Samuel Stead, Frederick Darling Stranack, eldest son of the late Frederick William Stranack, of Stratford, Essex, to Mary Emily, younger daughter of the late Henry Maher Esq., of Kilkenny, Ireland.

DEATHS

CAMPBELL—March 5th, at Cumballa Hill, John Melfort Laing, infant son of Lieut.-Colonel E. Campbell, 3rd Regiment Bombay Native Infantry.

SULLIVAN—February 8th, at Annesley Bay, of disease of the heart, Michael Sullivan, Chief Engineer S. S. *Pearl*, aged 30 years.

TREASURE—March 1st, at Coonoor, Neilgherry Hills, Captaion Charles Nicholas Treasure, of the Bombay Invalid Establishment.

JAMES—January 7th, at Augur, Central India, the infant son of Major C. I. Horse, aged 1 month and 11 days.

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